VOL. 10 NOVEMBER, 1966 NO. 7

Like our forefathers, we have much for which to be thankful. They found time to pause and give thanks for bare necessities . . . we pause to give thanks for our abundance. At this Thanksgiving Season, we give thanks for our blessings and extend to you and all our friends best wishes for a happy, hearty Thanksgiving.

◆

FALL REUNION -- NEW BERN SCOTTISH RITE BODIES

November 15, 16 and 17, 1966

◆

Regular Meeting—New Bern Lodge of Perfection No. 6
Monday Night, November 14, 1966—8:00 P. M.

THE BAGPIPE

516 Hancock St., New Bern, N. C.

Issued Monthly except July and August by
NEW BERN SCOTTISH RITE BODIES
New Bern, N. C. 28561

C. A. SEIFERT.....*Editor*
FLORIE G. DILL.....*Ass't. Editor*

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New Bern, N. C. November, 1966
Vol. 10 No. 7

OFFICERS NEW BERN LODGE OF PERFECTION NO. 6

Venerable Master.....Charles T. Potter
Senior Warden.....W. L. Adams
Junior Warden.....Harvey Daniels
Orator.....Frank Noble
Prelate.....Leslie L. Parker
Almoner.....W. C. Chadwick
Treasurer.....Wallace E. Jones
Secretary.....R. L. Pugh
Ass't. Secretary.....C. A. Seifert
Master of Ceremonies.....J. W. Brewer
Expert.....N. M. Baxter
Ass't. Expert.....C. Neil Vester
Capt. of the Host.....M. D. Opphile
Tiler Emeritus.....Bradley Hanff
Tiler Emeritus.....J. C. Barker
Tiler.....S. E. Pittman
Trustee.....Harry Lipman

OFFICERS OF NEW BERN CHAPTER OF ROSE CROIX NO. 5

Wise Master.....Irvin Weatherly
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Junior Warden.....S. Frank Noble, Jr.
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Almoner.....W. C. Chadwick
Treasurer.....Wallace Jones
Secretary.....R. L. Pugh
Ass't Secretary.....C. A. Seifert
Master of Ceremonies.....Cliff Heath
Expert.....R. D. Shinkle
Ass't. Expert.....W. W. Midgette
Standard Bearer.....W. H. Scott
Guardian of the Temple.....William R. Waters
Tiler Emeritus.....W. B. Hanff
Tiler Emeritus.....J. C.Barker
Tiler.....S. E. Pittman
Trustee.....C. L. McCotter

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2nd Lt. Commander.....Howard B. Constant
Chancellor.....R. D. Shinkle
Orator.....J. W. Brewer
Almoner.....W. C. Chadwick
Treasurer.....Wallace E. Jones
Secretary.....R. L. Pugh
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Master of Ceremonies.....Leslie Parker
Turcoplier.....W. L. Adams
Draper.....Charles T. Potter
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2nd Deacon.....C. W. Heath
Bearer of Beausant.....J. R. Chadwick
Bearer of White Standard.....C. T. Midyette, Jr.
Bearer of Black Standard.....Reynold S. Davenport
Lt. of Guard.....S. Frank Noble, Jr.
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Minister of State.....Frank Noble
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Tiler Emeritus.....J. C. Barker
Trustee.....Harry MacDonald

James G. Johnston, 33°
Sovereign Grand Inspector General in North Carolina

OFFICERS OF THE SUPREME COUNCIL

Ill. Luther A. Smith, 33°
Sovereign Grand Commander

Ill. Claud F. Young, 33°
Grand Secretary General

Ill. James G. Johnston, 33°
Sovereign Grand Inspector General in N. C.

Ill. Robert L. Pugh, 33°
Personal Representative in the Valley of New Bern of the Sovereign Grand Inspector General in N. C.

ALLEGIANCE

The several Bodies of the Ancient and Accepted Scottish Rite of Freemasonry, sitting in the Valley of New Bern, Orient of North Carolina, acknowledge and yield Allegiance to the Supreme Council of the Thirty-Third Degree, the Mother Council of the World, whose See is at Charleston, in the State of South Carolina, of which Luther A Smith, 33°, is Grand Commander, Claud F. Young, 33°, is Secretary General, James G. Johnston, 33°, is Sovereign Grand Inspector General in North Carolina, and Robert L. Pugh, 33°, is Personal Representative in the Valley of New Bern of the Sovereign Grand Inspector General in N. C.

GREETINGS

To All Scottish Rite Masons

Wherever Dispersed Throughout the World

You are cordially invited to join with the Co-ordinate Bodies of the Ancient and Accepted Scottish Rite, sitting in the Valley of New Bern, Orient of North Carolina, in their

FALL REUNION
November 15, 16 and 17, 1966

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SECRETARY'S PAGE

C. A. SEIFERT, 33°

Our Fall Reunion is only about two weeks away, and I am asking our members to exercise their potential in getting candidates for the BIG EVENT. We have approximately 10,000 Blue Lodge Masons in our jurisdiction and while nearly 4,000 of them are members of the New Bern Scottish Rite Bodies there are still many who have not yet received the Rite.

We have also approximately 200 newly created Master Masons since the last Spring Reunion and this should be a fertile field in which to exercise your efforts for candidates. With all the activities we promote throughout our jurisdiction, and the charity we promote through our Almoner's Fund, which has brought relief to many needy persons, we should have a drawing card to attract candidates. Our monthly publication also should appeal to the Master Mason and the wonderful degree work, the splendid meals we serve to our candidates during the Reunions and the good fellowship that prevails in New Bern, also our Ladies Program for the wives of our candidates should all be a big help in securing petitions.

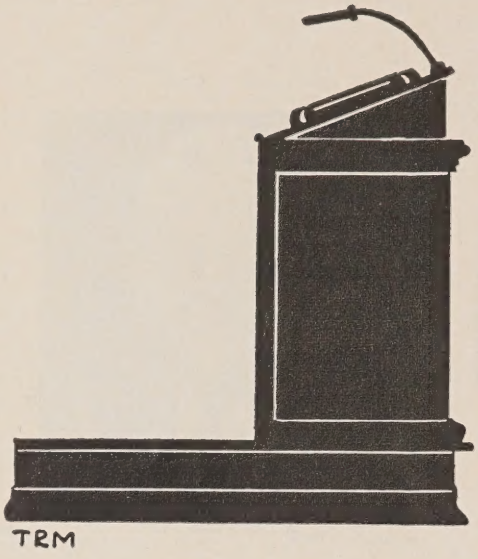
No other Consistory in the Southern jurisdiction, as far as I know, gives to the candidates and the members the entertainmetnt that is given them in New Bern. You have a wonderful experience to offer our candidates and their wives so please emphasize this when requesting a petition for membership.

Go to it, boys, and help the old man round up the usual class of candidates. Thank you.

Sincerely,

Clarence Seifert

Ass't. Secretary



From The Classroom

BY R. L. PUGH, 33°, CLASS LECTURER

LET US KEEP OUR VISION CLEAR

Among all of the nations of modern times those of the North American continent stand unique. They have no actual heritage of the past. The United States and Canada started from scratch on raw, new land. Their beginnings were a protest against things they did not like or approve of in the older nations from whence they came. Manners and customs they brought with them, but their ideals of government and social development were different. Framing those ideas into constitutions and into law these new nations grew up with a new concept of civic and social duty.

What happened has long been the marvel and wonder of the world. With the liberations of individual initiative and encouragement of enterprise and no limits placed upon ambition, the tremendous latent power of the people themselves was given the freedom to function. The result was spectacular and has won the admiration as well as the envy of the world.

It has been proved that these two nations, the United States and Canada, make up the greatest war making potential power on earth or in all time. In spite of this fact, neither of them is a martial power or military minded. Neither of them has ever waged a war of aggression nor will they ever do so. Both of them have always been ready and eager to teach, to spread their knowledge and demonstrate the values of liberty. Both of them know the destructiveness of war and the opposite benefits of peace. Both are committed to programs of internal and external peace.

The history of all of the older nations is painted against a background of military power and interminable wars. In those governments the military is the strongest voice of all the councils. The military became the core around which national plans and growth developed. In the new country of America, this system was never permitted to dominate. In consequence, America grew up a peace loving land in which the pursuits of peace and happiness, nurtured by dominant civilian governments, became the prime factors of all national activity.

Several times in the past years America has demonstrated that she can in a matter of months, create a military machine superior to any other on earth. But at no time did any of its people glorify it as anything other than a mighty force to build. It fought as only outraged peaceful men can fight; it conquered only as men can conquer who hate the tools they must use and the job they have to do. But the proof of our love of peace and long training in it is revealed in how quickly those vast armies of men shed all semblance of military character and merged themselves once again into the civilian ranks of the land. They were the most effective warriors of all time because they hated war and fought to end it as soon as that could be done.

All this was the result of teaching and training over the years. It began with the founding of the nation and was made a part of its growth. Masons predominated in the founding of the government. Masonic principles are written into its fundamental law. These principles inculcated the establishment of a brotherhood of people in liberty and peace rather than a selfish nation that would become only another armed camp in a hostile world. So long as we stand by those principles, strengthen and support them we will retain that disposition to peace, aid and assistance, rather than one of aggression and covetousness toward what other peoples have.

Masonry in its quiet way has done much to make the nation what it is. This is one of the heritages we have from the Brethren of the past. Let us keep that vision clear and continue our building. It is, in fact, the final and best hope of the world. It is the only hope we have to remain free.

—The Masonic Chronicler

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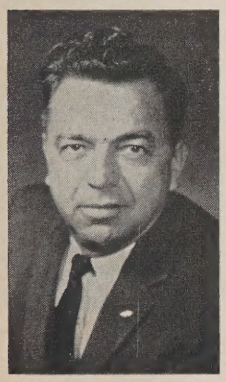
Dear Brethren,

You may find the first selection a bit long. But, if you will take the time to read it, I can almost guarantee you will not tire of it before you have finished. It is "The Game Guy's Prayer" by Richard Cardinal Cushing. This shows his down-to-earth, salty way of putting great religious truths.



"Dear God, help me to be a sport in this little game of life. I don't ask for an easy place in the line-up; play me anywhere. I ask only for the stuff to give You one hundred per cent of what I've got. If all the hard drives seem to come my way, I thank you for the compliment. Help me to remember that You won't ever let anything come my way that you and I together can't handle.

"And help me to take the bad breaks as part of the game. Help me to understand that the game is full of knots and knocks and trouble and make me thankful for them. Help me to be brave so that the harder they come the better I will like it.

"And, O God, help me always to play on the square. No matter what the other players do, help me to come clean. Help me to study the Book so that I'll know the rules, and to study and think a lot about 'the Greatest Player' that ever lived, and other players who are portrayed in the Book. If they found out that the best part of the game was helping other guys who were out of luck, help me to find it out, too. Help me to be regular and also an inspiration to the other players.

"Finally, O God, if fate seems to uppercut me with both hands and I'm laid on the shelf in sickness or old age or something, help me to take that as part of the game, too. Help me not to whimper or squeal that the game was a frame-up or that I had a raw deal. When, in the falling dusk, I get the final bell, I ask for no lying complimentary tombstone. I'd like only to know that You feel that I've been a good, game player—a saint in the game of life."

Some husbands know all the answers. They've been listening for years.

An open mind leaves a chance for someone to drop a worthwhile thought in it.

No man ever injured his eyesight by looking on the bright side of things.

You can't keep trouble from coming, but you needn't give it a chair to sit on.

Keep on your toes and you won't run down at the heels.

Doctor: "This is a very sad case, very sad indeed. I much regret to tell you that your wife's mind is completely gone."

Mr. Peck: "I'm not at all surprised, doctor. She's been giving me a piece of it every day for fifteen years."

"Cheer up, old man! There are other fish in the sea."

Rejected suitor: "Yes, but the last one took all my bait."

Married Man: One who has two hands to steer the car.

Jury: Twelve men chosen to decide who has the better lawyer.

Judge: (in dentist chair) "Do you swear that you will pull the tooth, the whole tooth, and nothing but the tooth?"

"Well, I did my good deed today. Made at least a hundred people more cheerful."

"How was that?"

"I chased my hat when the wind blew it down the street."

And now, my friends, you will make a lot of people more cheerful if you show up at the Reunion and bring some candidates along. One to go on 'til next time—"May we ever be able to serve a friend and noble enough to conceal it."

Your piper,
PAUL STEVEN:, 32°

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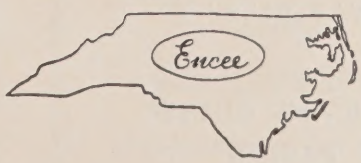

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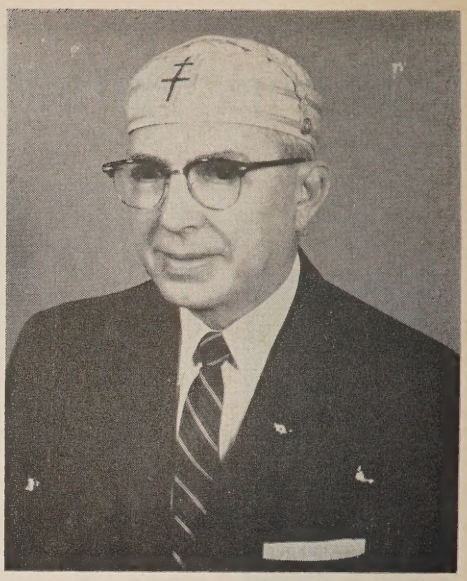
Chas. T. Midyette, Jr., 33°,
Director of Work



William C. Moore, 33°,
Assistant Director of Work

OFFICIAL PROGRAM SCOTTISH RITE REUNION

NOVEMBER 15th, 16th, and 17th

Please Enter Auditorium Before Degrees Start

Director of Work, Chas. T. Midyette, Jr., 33°
1st. Asst. Director of Work, W. C. Moore, 33°
2nd Asst. Director, N. M. Baxter, 32°
Class Lecturer, Robert L. Pugh, 33°
Asst. Class Lecturer, A. D. Leon Gray, 32°, K.C.C.H.
Stage Director, A. A. Kafer, Jr., 33°
Asst. Stage Director, Tom Brown, 33°
Director of Robing Room, J. E. Lewis, 32°, K.C.C.H.
Custodian, Alfred A. Kafer, Jr., 33°
Marshal, T. G. Slate, 33°
Asst. Marshal, Leslie L. Parker, 32°, K.C.C.H.
Organist, Arvids K. Snornieks, 32°

REUNION ACTIVITIES

Tuesday, November 15, 1966

10:00 A.M.— 4°—Secret Master. Charles T. Potter, 32°, K.C.C.H., Master of Degree. Assisted by J. E. Lewis, Nat M. Baxter, Stacey T. Lupton, H. L. Lundy, Ray Chadwick.

10:45 A.M.— 5°—Perfect Master. Ben F. Gillikin, 33°, Master of Degree. Assisted by E. H. Bunting, J. G. McDaniel, Albert Gianotti, Dewey Gillikin, L. T. Barrington, H. L. Lundy, J. E. Bloylock, Paul V. Vogan, Ira Stephens, Andrew Murphey, W. E. Gardner.

11:45 A.M.— 6°—Confidential Secretary. Charles R. Gray, 33°, Master of Degree. Assisted by Chas. P. Gaskins, W. J. Rogers, Paul Jewett.

12:15 P.M.— 7°—Provost and Judge. W. I. Gause, 32°, K.C.C.H., Master of Degree. Assisted by L. Guy Matthis, Leslie L. Parker, Paul Vogan, R. L. Pugh, Nat Baxter.

1:00 P.M. —Luncheon.

2:15 P.M.— 8°—Intendant of Building. Earl Noe, 32°, K.C.C.H., Master of Degree. Assisted by Neal Windley, Charles R. Davis, C. F. Lewis, S. C. Chadwick, Jr., Leonard Daniels, Tommie Avery.

3:00 P.M.— 9°—Elu of Nine. W. C. Moore, 33°, Master of Degree. Assisted by Paul Vogan, L. Guy Matthis, C. D. Lancaster, Tom Brown, B. F. Gillikin, H. J. MacDonald, H. W. Gillikin, Guy Langston, L. T. Barrington, C. T. Potter, Neil Vester.

4:00 P.M.—10°—Elu of Fifteen. Jather McLawhorn, 32°, K.C.C.H., Master of Degree. Assisted by E. P. Blair, Neil Vester, Miller Basnight, J. L. Ashley, A. F. Wood, E. M. Moore, Lester Hart.

4:45 P.M.—11°—Elu of Twelve. Charles H. Whedbee, 32°, Master of Degree. Assisted by J. W. H. Roberts, Paul Jewett, Clyde Stubbs, Owen Lemmon, Neil Vester, Miller Basnight.

12°—Communicated.

5:45 P.M.—13°—Royal Arch of Solomon. E. P. Blair, 33°, Master of Degree. Assisted by Richard H. Lucas, Jack G. White, Raymond Leggett, Oscar Brock.

PROGRAM SCOTTISH RITE REUNION (Cont.)

6:30 P.M. —Dinner.

7:30 P.M.—14°—Perfect Elu. Louis N. Howard, 32°, K.C.C.H., Master of Degree. Assisted by B. F. Gillikin, Nelson Banks, O. H. Lemmon, C. W. Guptil, James E. Blaylock, W. E. Gardner, Andrew Murphy, Howard B. Constant, John A. Sawyer, Jr.

Wednesday, November 16, 1966

9:15 A.M.—15°—Knight of the East, G. C. Langston, 33°, Master of Degree. Assisted by A. T. Willis, Jr., Raymond Leggett, R. H. Lucas, Chas. T. Potter, R. L. Pugh, C. Wallace Jackson, N. M. Baxter.

16°—Communicated.

11:15 A.M.—17°—Knight of the East and West. Nelson Banks, 32°, Master of Degree. Assisted by Ashley G. Leggett, Ebbie Gaylord, Harry L. Mann, Raymond Leggett, W. N. Fulford.

12:00 M. —Luncheon.

1:15 P.M.—18°—Knight of Rose Croix. Edward C. Howard, 32°, K.C.C.H., Master of Degree. Assisted by Owen H. Lemmon, S. A. McPherson, Jr., R. L. Pugh, Albert Gianotti, Eddie Paul, Jr., Albert T. Willis, Jr.

19°—Communicated.

3:30 P.M.—20°—Master of Symbolic Lodge. Thomas G. Slate, 33°, Master of Degree. Assisted by Warren H. Coolidge, D. L. McRainey, Quincy J. Scarborough, William C. Hammond, Jr., R. V. McBryde, William S. Oliver, Alex Arab, William L. Ramsey.

4:45 P.M.—21°—Noachite or Prussian Knight. John G. Ormsby, 32°, Master of Degree. Assisted by Tom Brown, R. L. Pugh, Paul V. Vogan, W. H. Scott, W. L. Adams, Guy C. Langston, C. T. Potter, Oscar C. Brock.

—22°
23°
Communicated.
24°
25°

5:30 P.M.—26°—Prince of Mercy. Reynold S. Davenport, 32°, K.C.C.H., Master of Degree. Assisted by J. C. Vail, G. E. Roberts, W. A. S. Aman, W. F. Thomason, Louie J. Smith, and Joseph S. Lane.

6:30 P.M. —Dinner.

7:30 P.M.—27°—Knight Commander of the Temple. L. Guy Matthis, 32°, K.C.C.H., Master of Degree. Assisted by Neil Vester, J. D. Reese, A. N. Heath, W. H. Purser, E. P. Blair, Oscar Sermons, W. R. Newell, R. B. Gerock, A. T. Willis, Jr., Guy C. Langston, Raymond Leggett, Oscar C. Brock.

28°—Communicated.

8:45 P.M.—29°—Scottish Knight of St. Andrew. Francis W. Clark, 33°, Master of Degree. Assisted by Robert F. Spence, Clinton E. Bunch, Lindsay Barber, Samuel A. McPherson, Jr., Corby S. Jones, Walter T. Kirby, Wilborne M. Smith, W. S. Sawyer, William Sawyer, T. R. Dobbs, Irvin Weatherly, Tom Brown, W. T. Hawkins, L. T. Barrington, Ray Bonney.

Thursday, November 17, 1966

9:30 A.M.—30°—Knight Kadosh.

1st Apartment: Walter Kirby, 32°, K.C.C.H., Master; Assisted by Francis W. Clark.

2nd Apartment: Clifton Matthews, 32°, Master. Assisted by Cecil T. Boyette and Mark Ellis.

3rd Apartment: T. Bruce Boyette, 32°, K.C.C.H. Assisted by Alonzo Honneycutt and Wilson Scottish Rite Club.

4th Apartment: Alonzo Honeycutt, 32°, Master; Assisted by Carl Aycock.

12:00 M. —Luncheon

1:30 P.M.—31°—Inspector Inquisitor. L. T. Barrington, 32°, K.C.C.H., Master of Degree. Assisted by Francis W. Clark, C. Wallace Jackson, B. F. Gillikin, A. N. Heath, Charles R. Gray, O. H. Lemmon, Albert Gianotti, Eddie Paul, Jr., Chas. T. Potter, V. J. Spivey, Warren H. Coolidge, Robert F. Spence.

3:30 P.M.—32°—Master of Royal Secret. Wm. R. Leggett, 32°, Master of Degree. Assisted by Leslie L. Parker, E. P. Blair, Walter Kirby, Robert F. Spence, Frank G. Almond, Wallace Jackson, Lee Dorsey, Kirby Hawkins, Jimmy Rochelle, Johnnie Braxton, Oscar C. Brock, Francis W. Clark, Harvey W. Smith, Chas. R. Gray, C. E. Bunch, W. M. Smith, A. C. Walters, H. F. Griffin, O. H. Lemmon, W. J. Bundy, R. L. Pugh.

5:45 P.M. —Banquet closing Reunion.

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"With Mouth To Ear"

BY CLYDE McCARVER, 32°, K.C.C.H.

ON GETTING DOWN TO FUNDAMENTALS

There is little time in the life of the most of us to toy with the incidentals during this fast movement of events! We want our messages to "get down to brass tacks—to get back to the fundamentals!" This is good.

What is the fundamental basis of Masonry? Faith in God! Whatever else it may be in addition to this, there can be no real and significant Masonry without faith and communion with God. Masonry must be a personal relationship between man and God on the basis of faith and personal commitment. This is a matter which goes to the very roots of life and reality. Will you share with me some of the thoughts as we seek to give something of our vision and come to a firm personal conviction which is unshakable? From the earliest days of creation, man has believed in a power beyond himself. It may have been a power which exercised itself through many agencies. In earliest times man may have believed in one or many gods. He sought to win the favor of the gods and to escape the wrath. In other words, man sought to make a bargain with the Supreme Being or Beings. He has thought, if he may not have said it, "Do this for me and I will do this for thee." This is well illustrated in the ancient story of Jacob at Bethel: "And Jacob vowed a vow, saying if God will be with me, and will give me bread to eat and raiment to wear, so that I come again to my father's house in peace, then shall the Lord be my God."

That is religion on a bargain basis! That is also a temptation of Masonry—to bargain! "Bless me and mine" and we will work in the quarries! "Show me what I can get out of it and I will try to be more regular in my devotions to, and through, my lodge!" "If it seems to be really worth while, Thou shalt be my God; but, if not—Well!" Let us frankly admit it: this seems to be very much the idea behind man's early attempts to establish contact with God. Men thought that God's favor was revealed by material prosperity, health, and good fortune in general! But, what is more important to our purpose is the fact that they felt that misfortune, loss, suffering, and so forth meant that God had withdrawn His interest and favor.

Rev. Clyde G. McCarver, 32°, K.C.C.H.

We are reminded of this again in the Psalms: "I will sing praises unto God, for He hath done marvelous things." Exactly! Everyone of us can rejoice and be glad with singing before God when all is well with us! Yet, when things go wrong and ill-fortune dogs his footsteps, the same Psalmist wails: "O that I knew where I might find Him!"

Now, we are not so foolish—nor so crudely naive—as to say outright and out loud: "If God will bless me, I will serve Him"; but how many of us become perplexed, tend to lose our faith, and turn away from a close relationship to the God before whom he knelt at the Altar of our lodges, when things go contrary to our choosing! The best of us are at times possessed with that feeling.

Yet, we know that to be able to read the designs of God for our life is never gained on a bargain basis. Either implicit or unexpressed; openly and avowed—we know this to be true. So I would ask us to look at this truth through the lives and experiences of some of those great ones who lifted their eyes and hearts to God—who held fast to the faith despite all that encompassed them.

Masonry has ever taught that suffering may deepen the sense of God's presence; not rob a man of it. We have examples of faith carried to the utmost limit with faith triumphant and victorious written in all our teachings, history, and traditions. It cannot be expressed too many times that religion is not a bargain with God. It is not an insurance policy against the ills of life. We must go deeper and rise higher, if we would find satisfaction for our souls. Is this not Masonic teachings? Namely, "though the very heavens fall and crush me" I take my stand for right and truth, brotherhood and peace, love and service." It is the absolute surrender of a man's life to God, in the fullness of faith, that brings the revelation of the designs of God in the fullest measure to a man's soul.

In these days we need a strong, resplendent, robust faith to see us triumph. It is true faith in the mercy, justice, wisdom, and love of the Great Architect which can make us men fit for God's own fellowship with us. A faith that can look with steady eyes upon the sword and flame; a faith that in the darkest hours can look into the very depth of the darkness and say, "Father." This is the faith of Masonry. Whatever the test in the coming days and years may be for any of us, none need again doubt that God is nigh. In response to that faith the heavens open and the night becomes as the noonday. In all of life's ways—at morning, noonday, and at midnight—you, as a Mason, shall go along the road that has no end save in the Father's House.

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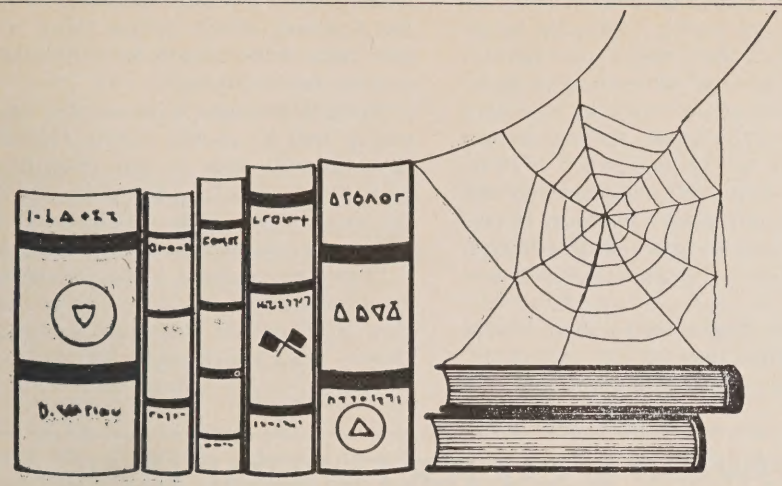

TEMPLE TOMES

In the Fourteenth Degree of Scottish Rite Masonry we are able to blend its meanings with the self-examination of the twentieth and the twenty-first degrees wherein we meet with the beautiful confession of Achan, and our own self-examination, and confession.

In our earliest Masonic Workings we saw the area of confession. In these advanced degrees we now see it manifested.

Therefore, it is well that we make a study of this ancient practice in the light of more modern understanding.

Probably the best reference work in this field is "PSYCHOLOGY, RELIGION & HEALING" *by Leslie Weatherhead, an internationally known Methodist minister, of City Temple, London, whose pulpit was once occupied by Masonry's Illustrious Brother Joseph Fort Newton. The following is from Weatherhead.*

There can be no doubt whatever but that the practice of confession has, throughout its long history, been an important factor in healing troubles both of the body and the mind. The practice of confession goes back to the earliest history of man. As soon as man chose evil instead of good, and chose it recognizing it as evil, he concealed his act from others and sought to banish it from his own consciousness. He had "a guilty secret." As soon as he did that, he started the dreary story of the poisoned unconscious. He "fell." All the initiation and mystery cults of the ancient world call on him in their ceremonies to "confess" so that he may ease his conscience and get rid of the poison before it poisons the deep mind.

Jung says that the very word "catharsis" comes from the Greek rites of initiation. The secrecy of a concealed fault shuts man off from the life of the community. A shared secret saved primitive man from "dissolving in the unconsciousness of mere community life," and men invented secrets to preserve individuality. But a wholly private secret, especially a guilty secret, was recognized as having a destructive effect, cutting off the unhappy possessor from full communion with his fellows. The value of confession is praised in all the religious systems of the world and in some of its greatest literature.

For example, Bacon says: "This communicating of a man's self to his friend . . . cutteth grief in halfes."

Tennyson has these suggestive lines:

Nor could I weary, heart or limb,
When mighty love would cleave in twain
The lading of a single pain,
And part it, giving half to him.

Spenser has this line:

He often finds present help who does his grief impart.

And Shakespeare says:

Give sorrow words: the grief that does not speak
Whispers the o'er-fraught heart and bids it break.

Masonry's R-obert Bur-rns writes "'My passions raged like so many devils 'til they got vent in rhyme."

The cumulative effect of these witnesses is impressive. Most of us could not find it in poetry, but we must find it in some expression of words made to some other person.

Physical illness is often caused by emotional states, especially when the emotion is semi-repressed, it should not surprise us to find that confession which relieves the sense of guilt, frustration, resentment, fear and so on, is often the turning point in a physical illness. So Dr. Hadfield writes of a man who suffered from pressure in the head, especially round the temples. Further, he could not see clearly. He had a nagging wife who would keep him awake until two or three in the morning and then sleep while he

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worked. He mentioned this to no one out of loyalty to her. "When he was encouraged to let out in analysis all his feelings of animosity against his wife, his symptoms completely disappeared."

The Roman Catholic Church has specialised in this form of healing treatment, but members of all religious denominations ought to have at the hands of their minister all that is of value in the Roman Confessional. They ought to feel that they can pour out their troubles to one who will regard all that is said as an inviolable confidence, who, because of his training and experience, will be able to help them, and who, because of his office, will be able, with authority and confidence, to declare to people the fact of God's loving forgiveness, a fact which is, in my view, the most powerful psychotherapeutic idea in the world.

By confession is usually meant confession to another human being. Is it not sufficient for man to confess his sins to God in the secrecy of the inner room? The answer is that it would be sufficient if he *felt* forgiven by this process. But, for most, God is so unreal that man feels he has been talking when no one was listening. Nothing happens. The catharsis is not effected. But the drastic nature of telling another human being is so costly that it is far more likely to bring that *feeling* of penitence and that *feeling* of forgiveness essential to such a catharsis.

Many are quite sure intellectually that God forgives sin, but they have never *felt* forgiven. The psychological value of confession is inhibited if all that happens is intellectual assent to the proposition that God has forgiven all past sins. The penitent needs to *feel* forgiven and to respond emotionally and conatively to the truth that his *relationship* with God is now as though he had never sinned.

There are, however, some dangers in confession.

There is a danger of exaggerated retrospection which can end in the misery of a man who looks for sin in all his actions and sees all his motives as impure. Almost all motives are actually mixed. But motive is not to be morally assessed by its origin, but by its goal. For example, the motive of a morbid sex-curiosity might make a medical student gynaecologist, but if, in harmony with the highest ideals of the medical profession, he becomes a first-rate gynaecologist, his motive is purified thereby, and is to be assessed not by its murky origin, but by its useful goal. Is his early days Livingstone was accused of exploring and sightseeing instead of teaching in a native school. His subsequent service to the world purified his motive, and it is to be assessed in terms of achievement, not origin. It is important, however, to *recognize* and confess one's source-motive, however sublime the goal to which one moves.

There is a danger lest a man should confess the same sin over and over again, until his religious life and devotional acts make a more powerful auto-suggestion of the depths to which he has fallen in the past than of the heights he is determined to scale in the future.

There is a danger with another type of person that he should lightly regard his sins, thinking that, in any case, he will go to Confession in a few days and wipe the slate clean again. Confession thus lessens the moral effort to overcome sin.

There is a danger, seen, for example, amongst some of the more neurotic members of fanatical sects to confess, or "share," sins which make the sinner "interesting" to his fellows and bring him

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PROGRAM

New Bern Scottish Rite Bodies—Fall Reunion 1966

November 15, 16 and 17, 1966

Tuesday, November 15th

9:00 A.M. to
11:30 A.M. Register in Scottish Rite Temple, Hancock and Johnson Sts., New Bern, N. C.

12:30 P.M. Lunch—Scottish Rite Temple

2:00 P.M. Tour of Cherry Point—World's Largest Marine Air Base or Tour of Morehead City, Atlantic Beach, Beaufort, Fort Macon, Emerald Isla and Swansboro (quaint fishing village with colonial atmosphere).

6:00 P.M. Dinner at Scottish Rite Temple

7:30 P.M. Theatre Party, Masonic Theatre

Wednesday, November 16th

9:30 A.M. Tour of Tryon's Palace and its formal 18th Century Gardens

12:30 P.M. Lunch—Scottish Rite Temple

2:00 P.M. Tour of New Bern's famous 67 points of historic interest

6:00 P.M. Dinner at Temple

Thursday, November 17th

9:00 A.M. Tour of Camp Lejeune

1:00 P.M. Lunch—Jacksonville, N. C.

3:00 P.M. Theatre Party, Masonic Theatre

6:00 P.M. Dinner at Temple—handsome souvenir for each candidate's lady.

FAREWELL AND GOOD NIGHT

into the limelight. With what boredom do we listen to the sins of the man who confesses to bad temper, and with what excitement and interest do we turn to the sins of a real forger, wife-beater or burglar!

Modern psychology would not only emphasize the dangers of confession, but draw attention to the limited usefulness of the practice. These limitations constitute in themselves dangers. Modern techniques of psychotherapy reveal that confession, as ordinarily understood, frequently does not go deep enough.

The unconscious part of the mind is not explored by confession at all, though a trained confessor often urges the patient to examine his mind more carefully and consider the significance of some signposts in consciousness (remembered dreams, for instance) which may well point to faulty reactions to life. The patient, however, normally confesses some such sin as jealousy or hate, where a psychological analysis would show him *why* he is jealous or *why* he hates, and give him ten times greater power to overcome his tendency. Thus modern psychotherapy is of enormous importance, and at least an elementary training in it should form part of the equipment of every minister and clergyman, for, as things are, the patient grows depressed by his inability to conquer something rooted in the unconscious which may have its origin in an early phase of his own childhood, when the word "sin" had little, if any, significance.

This leads on to the second danger which modern psychotherapy makes clear: that is to say, the danger of confusing moral illness with sin. Sin must always be understood as "missing the mark" through the conscious choice of evil in the presence of the conscious recognition of good. A certain activity might be for one person sin, but for another moral disease. The latter is due to complexes repressed in the unconscious, and condemnation of their expression is most injurious and harmful. Even the bad temper of some people, and innumerable cases of sex perversions, are not sin at all, but moral illness. Modern techniques of psychotherapy would make this difference abundantly clear.

Psychotherapy, as such, has no relevant word to say about sin. It is not for the psychotherapist to assess morals. First of all, it is not his business, and secondly, it would be bad treatment, for he would his super-ego. At the same time a Christian probably silesce the patient and inflame medical psychotherapist—if the phrase may be allowed—who did not regard sin lightly on the one hand, whose idea of religion was not itself neurotic on the other, could greatly help anyone who came to him to unburden his soul, and, in fact, such a person seems to me the ideal confessor. He would be able to deduce to what extent guilt was exaggerated for neurotic reasons. He would be able to detect the unconscious origin of so-called "sin." He would be able to distinguish between moral illness and sin, and he would be able to decide whether the confession of the patient was genuine and valuable, or whether it was a perverted exhibitionism. As Jung says, "One can easily understand what it means to a patient when he can confide his experiences to an understanding and sympathetic doctor. . . . No longer does he (the patient) stand alone against these elemental powers, but a trustworthy man reaches out a hand, lending him moral aid in the battle against the tyrannical oppression of uncontrolled emotion."

Modern psychotherapeutic technique has, therefore, a most important bearing on the traditional practice of confession.

So, let us now go from refreshment to labor with a clearer understanding of the work before us for the edification of our "Temple of the Holy Spirit" with newly honey working tools.
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HERE, THERE AND YONDER

SCOTTISH MASONRY'S MESSAGE TO US

E. P. Blair, 33°
Havelock, N. C

I believe that Scottish Masonry holds a tremendous message for all those who seek to ascend its golden stairs. There are a number of reasons why I hold this opinion. First is the almost bare and simple surroundings of the Lodge Room itself, with the Altar in the center, which almost whispers aloud, "Where two or three are gathered together in my name, I will be in the midst of them." A Scottish Rite Temple is a center of culture, a center of devotion, a center from which constructive ideas for human progress can originate for the benefit of mankind. Second: The great variety of scenes and allegories that are presented to the Candidates in the various Degrees of the Scottish Rite *draw their lessons from real human periods of History* and these lessons are enhanced by the marvelous work and wisdom of our great leader, Gen. Albert Pike, in the book Morals and Dogma. Third: Hand in hand the great lessons of Human Freedom, Human Dignity, and Human Rights are woven through all people. The high and the low, the rich and the poor all drink from the same cup of human equality, in our movement. Fourth: Our great movement places the great ineffable name of Deity at the core. God is too great to care for dogmatic differences. He is too great to emerge at intervals to crush down suffering humanity. We can almost hear, "You must seek the truth and the truth shall make you free." Yes, Scottish Masonry is the friend of all Protestant Religions, and it seeks to build brotherhood of man in the fatherhood of God. A fifth reason why I believe

Ed Blair 33°, Havelock, N. C.

that Scottish Masonry holds a message for us, is, it seems to me, in each succeeding Reunion; the fellowship of the committed, as they lay aside their vocation to come together for no fee at all is almost contagious and of the highest type pictured to man.

Thus, I am confident that Scottish Rite Masonry does hold a message for us all. Now the beautiful part of the message for us *is not to tell one what to think but rather it is intended to make one think.* "As a man thinketh, so is he." Here, then is the underlying principle of the movement. Here is the message of every degree from the 4th degree through the 32nd. On what shall we rely? In olden times many cities relied on walls or remnants of walls, or on material things. *Think now on these things.* On what shall we rely? from the time that the walls of Jericho, in the Bible, came tumbling down. We have seen the inadequacy of relying on material things.

A Scottish Rite Mason, thus taught by the surpassingly beautiful lessons of the Degrees would see this. He would erect walls of knowledge against the ills of life, because *by thinking, he will ponder, study and reflect until he knows what is true and what is false and can chart his own path unerringly.* In this mood of thinking, one may look anywhere and see the workings and the blessings of God, the Supreme Architect of the Universe. All of our works begin, continue and end with something greater than we are. Therein lies our hope.

My Brethren, I close now as I began, "Scottish Masonry holds a tremendous message for all of us who would ascend its golden stairs." The Message is to Think, then Build!

DOWN ONSLOW WAY

Reynold Davenport, 32°, K.C.C.H.
Jacksonville, N. C.

For some reason or other Masons seem to delight in "getting something on" one another and when one does get something on another he invariably torments him with it interminably. I have something on one good brother that I've only told to three or four hundred people, so I think I have exhibited admirable restraint to this point. However, I'm liable to bust if I don't get this thing out of my system, so I'm going to take advantage of this column to do just that. I'll be gentleman enough not to mention the brother's name, but it'll just tickle me to death if certain people are able to figure out his true identity.

One night this brother and I took our

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wives to an affair at the Scottish Rite Temple in New Bern. We drove my car and the trip to New Bern was quite uneventful. We did carry on our usual pair of animated conversations on the way up. It should be mentioned here that this particular brother believes men should sit in front and the ladies in the rear so that there will be no problem with woman-talk and man-talk clashing front to rear. This is the way we always ride and it helps explain some of the events which transpired later in the evening.

Upon arrival in New Bern we discovered that a goodly number had preceded us and we wound up having to park two or three blocks from the temple.

We enjoyed a fine meal and an excellent program (this is always the case in New Bern) and we departed the festive board well-nourished, physically and mentally. It therefore put quite a damper on the evening, literally speaking, to arrive downstairs and discover that it had begun to rain while we were inside. Thus it fell my lot, naturally, to run two or three blocks through the rain and fetch the car while the other members of our party waited inside, high and dry.

Quite a few others had resorted to these measures and I had to fall in behind a string of cars and move up one car-length at the time while first one load and then another was picked up from the doorway of the temple. While I was still three or four cars away I espied Geo . . (oops!) and our wives standing in the doorway. I thought they had already spotted my car and I was therefore rather startled when my good brother suddenly left his dry haven, dashed to the side of the car then at the curb and flung open both doors. I was even more dumbfounded to see our wives also leave the doorway and start to that car. However, the ladies stopped, peered rather uncertainly at the car, shook their heads and retreated to the shelter. My good brother had, in the meantime, apparently assuming that the ladies were getting in the back seat,

REYNOLD DAVENPORT, 32°, K.C.C.H.
Jacksonville, N. C.

clambered in great haste into the front seat and pulled the door shut behind him. I could observe the driver of that car bestowing a most quizzical look upon his uninvited passenger. This was getting GOOD!!

Now comes another man and two ladies running out to that car (all of these events transpired in a matter of seconds) and, finding the front seat totally occupied, piled into the rear seat. The driver, meanwhile, was still regarding my good brother with something less than welcome and comprehension.

About this time old Geo . . . (oops!) apparently grew impatient to be moving off and glanced for the first time at the man under the wheel and discovered that he was not me. He then turned and surveyed the occupants of the rear seat and I could almost see utter consternation spreading over his face. I don't know and will probably never learn what he said then, but I did see him disembark from that car with the most chagrined look imaginable. He dejectedly rejoined the ladies in the doorway and studiously avoided even looking at them.

When I finally pulled up to the curb he plopped down into the front seat and became immediately and totally engrossed in looking out the side window at the rain. I tried a few questions, but to no avail—all I got was grunts. Mary Frances, Mrs. Rob . . . (oops!), and I had to carry all the conversation on the return trip.

That's all from Onslow.

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FROM UP THE NEUSE

By John D. Charlton, 32°

Last month I made the statement that education was the only article I had ever seen men pay good money for and walk off leaving it on the counter. But now I find another item we pay for, whether we want to or not, and risk our very lives by not using them—auto seat belts. These items add approximately $20.00 to the cost of each new automobile,, and 20-25.000 people die each year because they were sitting on them instead of in them. Yes, my brethren, this is the number of deaths that could have been prevented if it were not for man's carelessness in remembering, stubbornness in rejecting, and just plain cussedness.

Most of the accidents that produce the above number of deaths are not high speed accidents, but accidents that we are all potential victims of when on the highway. They are the accidents generally evolving from hazardous driving conditions, mechanical failures in the automobile, and human carelessness; not high speed. With the number of passenger miles increasing at a rate of over one billion per year, the number of highway fatalities cannot decrease if our safety attitudes do not undergo a change. Wearing seat belts is an attitude, but one that we should not hesitate to develop. To me it was like learning to wear my glasses, now I am extremely uncomfortable without either of them. I would no more think of driving without my glasses, in a half-seeing condition, than take the chance of depriving my family of their provider by losing my life because my seat belt was not securely fastened.

With the number of brethren in our Consistory today, the statistics say between 2 and 10, and many more when you include the entire family, will be involved in accidents that will produce fatalities. Can you afford to buck these odds? I cannot! See you in November —with a candidate!

John D. Charlton, 32°,
Kinston, N. C.

Small boys are washable, though most of them shrink from it.

THE MISSION OF STELIOS M. STELSON

(Stelios M. Stelson is a member of the New Bern Consistory and we are proud of him!)

Stelios M. Stelson of Columbus, Ohio, left the United States on May 30, 1966, on a private goodwill mission which is taking him some 27,000 air miles and 10,000 miles by land. He is making this trip primarily at the invitation of the people in many nations who wish to thank him for shipping to them donated books, mostly educational, during the past 12 years.

Officials and faculties of universities, public and private schools in Japan, the Philippines and India are his principal hosts on this world-circling tour, but he also plans to visit in Taiwan, Hong Kong, Singapore, Ceylon, Pakistan, Arabia, East Africa, Greece, Turkey and Italy before returning home in mid-July.

The main events of this unusual trip are expected to be audiences with Pope

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Paul in Rome, Patriarch Athenagoras I of the Greek Orthodox church in Istanbul, and President Ferdinand Marcos of the Philippines; the dedication of the "Stelson Library and Reading Center," made possible by his book gifts, at Jamindan in the northern Philippines, and a reunion with old friends in Japan, where his program began when he was living in Tokyo in 1954.

Mr. Stelson is to be designated a "native son" by the Jamindan municipal council, he was informed by Antonio J. Reyes, governor of the Province of Capiz. At Manila, he has been named as the only foreign advisor of the Filipino Youth Commission.

At literally dozens of places — schools, missions, hospitals and public libraries — Mr. Stelson will "present" books which, in actuality, were received long before. They are part of the more than 33,300 books he has shipped overseas through the years. In Columbus he has thousands more stored in donated warehouse space waiting to be shipped when he finds money and time to do it. All the books are in the English language, and most of them are modern textbooks donated by publishers. They are welcomed in the various nations, Mr. Stelson explains, because English is taught in most schools and texts of any kind often are scarce.

Mr. Stelson is a humble federal employee in his home city, but this journey is in no way sponsored by the U. S. government. However, the employing agency has stretched its rules to enable him to get this much time away from his normal work.

Born 58 years ago of Greek parents in Izmir, Turkey, Mr. Stelson was brought to America at the age of 10 by his mother, and since then has developed a great love for his adopted country. While in Japan he noted that many English language books were of communist origin and strongly anti-American. He resolved to counter this propaganda by gifts of American books. To further promote this mission, he later developed programs to set up "pen pals" between Americans and peoples in other nations, and to arrange exchanges of art between school classes.

In 12 years he has established contacts in 33 nations around the world. He speaks five languages and can read most of those encountered in his voluminous correspondence.

Until recently, he footed all the bills for postage, no small item, but now has help through the Stelios M. Stelson Foundation which friends encouraged him to establish.

People and firms send donations and books to assist his work. "I'm very thankful for the help and all through my travels I tell the people, it's not me, but the American people who are helping you."

As ever, his big dream is world friendship, but also expanding his work and recruiting "responsible Americans" concerned with promoting friendship.

"Protestors? . . . I'd like to hit them in the head. I'd like to suggest other Americans go to remote areas and see the people. When they come back they would really appreciate what they have. There would be no more complaining."

A little boy was terribly spoiled and had rarely left his mother's side in all the six years of his life. So his parents were naturally concerned when he was sent to school for the first time.

When he returned home, his mother asked plaintively, "Did you cry at school today?"

"No," the little brat replied, "but the teacher did."

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SCOTTISH RITE CLUBS

THE ALBERT PIKE SCOTTISH CLUB

As our Scottish Rite Reunion is fast approaching we should all be thinking about the little bit of extra effort, that can make the difference between success and failure.

We shall have life, says God's Word. And so we do. But in what measure? With what significance? How high in quality?

Human life, as you know, has many levels of living.

Each thinking person, I am sure, has many periods of introspection, of re-evaluation, of stock taking. To all of us come wonderings as to the worthwhileness of the lives we lead. How much is mere motion? How much conformity? How much is rich and truly meaningful? How much do we have of life's truest, most lasting values?

Life's plus quality, the "abundant life," is greatly to be prized. And it can be ours to attain. In striving for that attainment, it is helpful to consider some of life's rather basic comparisons.

How tall is tall, for instance? If we were to think of a really tall person, how tall would he or she be? Twice as tall as yourself? Or as the average person?

No, just a few inches higher, or taller.

How are games won—baseball or football? By fantastically high scores? Not too often. Many times in baseball the score is two to one, one to nothing.

How are races won? Does the person, the horse, the automobile arrive at the goal hours ahead of the second place winner? Not usually. More often, by split seconds. And in the case of the horse, by a nose.

The outstanding scholar is not customarily twice as bright as the average person. He or she is just a little more studious, a trifle more diligent, a bit more conscientious in application to studies.

Yes, those who achieve, physically, mentally, morally, spiritually, do have a plus quality. And we should be encouraged, not discouraged by the fact.

Many of us may well say, "But I am no scholar, no athlete, no giant of any kind."

Very few people are—to begin with. Most of us are and always will be numbered among life's ordinary folk. Ours are the routine chores, the humdrum routines. Seldom, if ever, do we reach the peaks, the heights, the rarefied levels of accomplishment.

But by stretching ourselves a little, in every area of worthwhile endeavor, we can attain our own plus quality of living. We can each excel in whatever we are doing or being, or would like to do or be.

Genius, you know, has been called 99 percent perspiration and only one percent inspiration. We are all capable of exerting effort.

Of course, the same principle works both ways . Subtract a little effort and you have lost the game, or failed to reach the goal. Coasting is always expensive.

There is only a thin line between success and failure, and to cross that line takes only a very little carelessness, indifference or drifting.

The promises of God are sure. His strength, His wisdom, His understanding, His grace, His patience, His love, are available to every Mason according to their need, and often before they ask.

Whatever our experience, our circumstances in life, it is a truly awesome thought that God has left the choice to us. He has bestowed on each one of us human life. He has offered each one of us life abundant. But it is up to us whether or not we avail ourselves of our God-given opportunity to know and enjoy life's quality.

WILMER C. CHESSON, *Sec.*

EAST CARTERET SCOTTISH RITE CLUB

The regular monthly meeting of the East Carteret Scottish Rite Club was held on October 10th with fourteen members present. Bro. R. W. Safrit, Jr., requested all members to submit names of prospective candidates for the upcoming Reunion so that invitations for the Ladies Night program could be sent to them. Several brothers expressed a desire for a stag supper but it was decided to wait until the next Reunion. After a few remarks by some of the brethren, the meeting was adjourned.

EARL M. NOE, JR., *Sec.-Treas.*

ELIZABETH CITY SCOTTISH RITE CLUB

A regular meeting of the Elizabeth City Scottish Rite Club was held at the Shrine Club on October 17, 1966 with President Vernon Dockery presiding. The reading of the minutes of the last meeting was dispensed with. President Dockery spoke on the increase in membership of the Club during the past two years. The Club stood for a moment of silent prayer for our sick and absent members. Brother F. W. Clark, 33°, was recognized by President Dockery. Brother Clark

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made a few remarks for the benefit of our prospective members regarding our reunion to be held in New Bern next month. Brother Robert F. Spence, 32° K.C.C.H., and Brother W. M. Smith, 32° K.C.C.H., made a few remarks regarding Scottish Rite Masonry.

There were 25 members present and two visitors.

R. K. Hollomon, *Sec.-Treas.*

ONSLOW-LEJEUNE SCOTTISH RITE CLUB

The Onslow-Lejeune Scottish Rite Club held a regular meeting on Monday 26 September 1966 at 7 p.m. at Horne's Restaurant. Brother Frank A. Smith presided and Brother Bill Pearson gave the invocation. This was the first meeting since the summer lay off and the second meeting in which our ladies attended.

Brother Smith gave a brief report on the Americanism program sponsored for the teachers and school personnel of the Onslow County and Camp Lejeune public school systems. The program was presented in the Jacksonville High School on 1 September 1966. Highlights of the program was an impressive flag pageant put on by military personnel of Camp Lejeune, a strong invigorating talk by Dr. Kenneth Wells from the Freedoms Foundation, Valley Forge, Pa., followed by a delicious barbecued pork and chicken dinner.

The program committee, consisting of Brothers William Bray, Chairman, Paul J. Tyndall, Charles W. Summerlin and Hugh K. McGloughon, are to be congratulated for such a fine and wonderfully successful program. A big assist was also provided by Brother Nickerson and other members.

Brother Davenport announced that a Ladies Night sponsored by the New Bern Scottish Rite Bodies would be held in the Jacksonville Municipal Auditorium on Thursday 20 October 1966 at 7 o'clock.

After a delightful dinner of Southern fried chicken, Brother Bill Thomason introduced our speaker for the evening, Brother Charles T. Potter, Venerable Master of the New Bern Lodge of Perfection No. 6. Brother Potter gave a very interesting talk on the values and responsibilities of Masons and Masonry.

Brother Bill Pearson gave the Benediction and the meeting adjourned.

Richard C. Paschall, *Sec.*

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Speaker's Table—Ladies' Night Party—Wilson, N. C.

Members and guests enjoy delicious dinner—Wilson, N. C., October 5, 1966

LADIES' NIGHT PARTY— WILSON, N. C.

On Wednesday night, October 5th, the Wilson County Scottish Rite Club members and their ladies enjoyed a delightful dinner at the Ship'N Shore Restaurant.

James Russell Kirby acted as Toastmaster for the occasion and the Invocation was given by Cecil B. Lamm after which Eugene R. Roberts welcomed the members and their guests.

Herman Barker introduced the speaker of the evening, Robert L. Pugh, 33°, P.G.M. who gave a splendid talk on Scottish Rite Maosnry. The party was a huge success and everyone enjoyed the dinner and especially the talk made by Brother Pugh!

OUR NEWLY ACQUIRED PARKING LOT IMMEDIATELY ACROSS THE STREET FROM THE TEMPLE WILL BE READY FOR USE AT OUR FALL REUNION. IT HAS A CAPACITY FOR APPROXIMATELY 90 CARS.

IN APPRECIATION

Dear Mr. Seifert, and Members of
New Bern Consistory No. 3:

It was wonderful of you to remember my husband by sending money to the N. C. Scottish Rite Masonic Foundation, Inc. I'm sure nothing would have pleased him more. We are all very grateful.

I also am grateful for the Lifetime Courtesy Card you sent. I greatly appreciate it.

Thank you very much.

ELIZABETH M. MARSHALL
O.E.S. P.M., Kinston #53

New Bern, N. C.
Sept. 5, 1966

Mr. Charles A. Seifert, Secretary
Scottish Rite Temple
New Bern, N. C.
Dear Mr. Seifert,

The family of Thad F. Daniels wish to thank the Scottish Rite for the check to the N. C. Scottish Rite Masonic Foundation Inc. in memorial of Thad F. Daniels. I am sure he would be very pleased.

Thank you also for the Scottish Rite Lifetime Membership Card, I shall always cherish it.

Sincerely,
Fannie Hood Daniels

Wendell, N. C.

Dear Mr. Seifert,

I wish to thank the members of the New Bern Scottish Rite Bodies for having made a memorial gift to Oxford Orphanage as a token of love and respect for my late husband. Since I have spent thirty years in the classroom, I can think of nothing nearer my heart than the welfare of the children of our land. Your expression is greatly appreciated.

Sincerely,
Lucy Vaughan
(Mrs. Geo. Edward Vaughan)

NOTICE

Please report a change of address to the Secretary's office as quickly as possible to avoid payment on our part to the post office for mail which has not been delivered. The post office charges us 10c per name for each change of address and this service amounts to quite a sum each month. Please cooperate.

In Memoriam

When the last feeble steps have been taken,
And the gates of the Lodge shall appear.
And the beautiful songs of the angels
Float out on the listening ear,
Then all that now seems mysterious,
Will be plain and clear as the day,
And the toils of the road will seem nothing,
When we get to the end of the way.

Ben Grover Johnston, 32°, Hillsboro, N. C.	**Sept. 15, 1966**
James A. Kornegay, 32°, Austin, Texas	**Sept. 25, 1966**
Harry Lee, 32°, Elizabeth City, N. C.	**Sept. 3, 1966**
Wyatt H. McGee, Jr., 32°, Ahoskie, N. C.	**Aug. 9, 1966**
Thomas A. Rosemond, 32°, Chapel Hill, N. C.	**August 15, 1966**
Robert A. Jones, 32°, Merritt, N. C.	**October 18, 1966**

SCOTTISH RITE CLUBS DIRECTORY

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Robert Mohler, 32°.....Vice-President
Ashley G. Leggett, 32°.....Secretary-Treasurer

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John Sokolosky, 32°.....President
Ernest N. Hill 32°.....Vice-President
Earl M. Noe, Jr., 32°.....Secretary-Treasurer

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R. K. Hollomon, 32°.....Secretary-Treasurer

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Wilbur Murphy, 32°.....Secretary-Treasurer
William M. Edge, 32°.....Publicity Chairman

Havelock-Cherry Point Scottish Rite Club
Ed. P. Blair, 33°.....President
Oscar Sermons, 32°.....Vice-President
Woodrow Midgette, 32°.....Sec't.-Treas.

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Wayne Jarman, 32°.....Vice-President
B. E. Miller, 32°.....Secretary-Treasurer

Lenoir County Scottish Rite Club
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T. Marvin Britton, 32°.....Sec't.-Treas.

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S. F. Noble, Jr., 32°.....Vice-President
Howard B. Constant, 32°.....Secretary-Treasurer

Ocracoke Island Scottish Rite Club
Felix Fleig, 32°.....President
Ben Spencer, 32°.....Vice-President
Chris Gaskill, 32°.....Secretary-Treasurer

Onslow-LeJeune Scottish Rite Club
Hubert Lane, 32°.....President
Frank A. Smith, 32°.....Vice-President
R. C. Paschall, 32°.....Secretary-Treasurer

Perquimans County Scottish Rite Club
Charles E. Campen, 32°.....President
John H. Webb, 32°.....Vice-President
George C. Buck, 32°.....Secretary-Treasurer

The Albert Pike Scottish Rite Club, Plymouth, N. C.
George Raymond Leggett, Sr.....President
William A. Roebuck.....Vice-President
Wilmer C. Chesson.....Secretary-Treasurer

Pitt County Scottish Rite Club
Wylie S. Christy, 32°.....President
J. G. Proctor, 32°.....Vice President
Robert W. Dean, 32°.....Secretary-Treasurer

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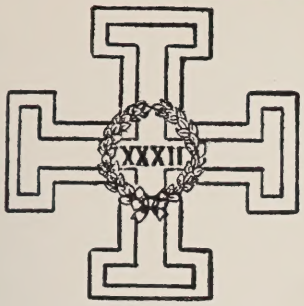

	Fees	Dues
Lodge of Perfection	$ 60.00	$ 4.00
Chapter of Rose Croix	30.00	2.00
Council of Knights of Kadosh	30.00	2.00
Consistory	30.00	2.00
(Including subscription to Bagpipe)		
Total	$150.00	$10.00

I, _____, hereby apply for membership in the New Bern Scottish Rite Bodies, and enclose $_____ as my annual membership dues for one year_____, $ 25 of which is for a subscription to the Bagpipe for one year.

Ancient and Accepted Scottish Rite of Freemasonry

Valley of New Bern — Orient of North Carolina

Southern Jurisdiction of the United States of America

To the Officers and Members of
New Bern Lodge of Perfection
New Bern Chapter of Knights of Rose Croix _____ 19____
New Bern Council of Knights of Kadosh (City or Town) Date
New Bern Consistory

BRETHREN:

I, the undersigned, certify that I am a Master Mason in good standing in _____ Lodge, No._____, under the jurisdiction of the Grand Lodge of _____, and have been a resident of the State of North Carolina for a period of six months. I have never* previously applied for any of the Scottish Rite Degrees, and I now respectfully petition to receive the Degrees from the _____, inclusive, promising always to bear true faith and allegiance to the Supreme Council of the Thirty-Third Degree for the Southern Jurisdiction of the United States.

Name in full (no initials) _____

Residence _____

Date of Birth _____
(State day, month and year)

Place of Birth _____
(Give town, county, and State)

Occupation _____ Hat Size _____
(State what kind of merchant, salesman, engineer, if owner or part owner, etc.)

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"The inculcation of patriotism, respect for law and order and undying loyalty to the Constitution of the United States of America.

"The entire separation of church and state and opposition to every attempt to appropriate public monies—federal, state or local—directly or indirectly, for the support of sectarian or private institutions."

Do you approve wholeheartedly of these principles?_____.
Yes or No

No. 2. Have you ever held or expressed opinions contrary to the foregoing or been affiliated with any organization which has?_____. If you answer "yes" to this question give particulars.
Yes or No

_____

_____

Signed _____
Petitioner

Mailing Address _____ Zip Code _____

RECOMMENDED BY

_____

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Amount of fee accompanying petition, $_____
(Make checks payable to Secretary)

Sign _____
(Signature—Full name, no initials)

*If applicant has previously applied for any of the degrees, he will strike out the word "never," and explain fully time, place, and to whom such application was made.

HAVE TWO MEMBERS OF THE RITE, OR THE WORSHIPFUL MASTER AND SECRETARY OF YOUR BLUE LODGE RECOMMEND YOUR APPLICATION UNDER SEAL.

Address: SECRETARY SCOTTISH RITE,
Masonic Temple, New Bern, N. C.

PETITION SECURED BY_____

THE BAGPIPE
OFFICIAL ORGAN OF ANCIENT & ACCEPTED SCOTTISH RITE VALLEY OF NEW BERN.

FALL REUNION

New Bern Scottish Rite Bodies

November 15, 16 and 17, 1966

New Bern Consistory's New Parking Lot

Parking Lot for Scottish Rite Candidates, Masons and New Bern Consistory Membership, diagonally across from Scottish Rite Temple.

COME TO THE FALL REUNION—November 15, 16 and 17, 1966—AND ENJOY OUR NEW PARKING LOT